Gc
974.1
T33e

ALLEN COUNTY PUBLIC LIBRARY
3 1833 02427 2137

Gc 974.1 T33e
Thayer, Henry Otis, 1832-
Early ministry on the
Kennebec ..

NOV 1

EARLY MINISTRY ON THE KENNEBEC

By. Rev. Henry O. Thayer, A. M.

Read before the Maine Historical Society, November 22, 1895.

ROBERT GUTCH, THE PIONEER

The emigrant colonists to New England had been so trained by the practise or beliefs of their fathers, by statutes and events, by claims of conscience or by impulses of a hearty devotion, that they held religious teaching and observances imperatively necessary or very desirable. There were indeed some - rough fishermen, heartless adventurers, vagabond products of ill social conditions - who "feared not God and regarded not man." The greater part believed in and sincerely favored religious institutions in some form and early sought to establish them. Religious movements, therefore, in the period of settlement in that great valley, whose lake fountains, brooks and springs, pour their waters into the Atlantic at ancient Sagadahoc, furnish valuable pages to our Maine history.

The distinction of the rivers Kennebec and Sagadahoc anciently made by English tongues ceased after a century, and the aboriginal Kinnebeki was extended to the sea, and now Sagadahoc only appears in occasional historical use. This paper deals with events in the district of the Sagadahoc, though employing the modern name.

INITIAL EVENTS: FIRST HALF-CENTURY.

No mention is here required of the Popham colony, though a witness to Englishmen's regard for divine worship. Indeed, then and in subsequent decades, events which exhibit the fact or the form of religious attention and activity had but a

G
GUT
75

117

Allen County Public Library
900 Webster Street
PO Box 2270
Fort Wayne, IN 46801-2270

fragmentary record. Traces of the earliest Protestant worship in the Kennebec valley, after Popham, seem to be wholly effaced. It is a fair presumption that during the occupation by the men of Plymouth some religious services were held in their fort at Cushnoc, conducted by such men as the Winslows, Alden or Southworth. Similar ministrations may have been afforded to fishermen and farmers in the Sagadahoc district, or even occasional preaching by a chance visitor.

The Jesuits were the first to come with a religious purpose. No priest accompanied Champlain in his visit in 1605, but when M. de Biancourt, in 1611, came hither from Port Royal for grain, Father Pierre Biard shared in the voyage with the distinct purpose commending his missionary zeal, "to see the disposition of those nations to receive the gospel." No religious ceremonial was observed here, though a festival day required the mass when the party was at the Sheepscot; but at an anchorage for a night, about two miles below where the city of Bath now is, an impromptu sacred concert was given by the Frenchmen at their superstitious priest's request, as a pious shield against the baleful influence of the supposed incantations in the yells harangues, dance and orgies of a company of savages on shore. Perhaps then for the first time, on the Kennebec, were chanted the Salve and various hymns of the church - sacred words of Christian meaning. Next secular songs enlivened the still night imitated by the natives, and joined with answering mimicry and hooting, echoed back and forth between savage and civilized, so that the religious and decorous in the end were turned into the

Digitized by the Internet Archive
in 2014

https://archive.org/details/earlyministryonk00thay

ludicrous and hideous.[1]

No missionary work was attempted by Jesuits or others so far as known till 1646, when Gabriel Dreuilletes came and ministered for a time to the natives in a rude chapel which they built for him a league above the fort of the Plymouth men at Cushnoc. Some thirty-three miles below the mission station and in the shore line of the city of Bath is a projection named from a former owner - Clapp's Point. Tradition has told that anciently it was Friar's Point, a name suggestive of past events of which it alone gives evidence.

Possibly Dreuilletes had here a bark hut for temporary sojourn when visiting the lower Kennebec and seeking to win the men of Robin Hood; or possibly Capuchin monks constructed a rude domicile and prosecuted their work for a time among the Wawenocks.[2]

Even Sebastian Rasles, during the expulsion of the English, may have come hither from his Narantsauk Station and gathered and instructed his niophytes on this inviting point where, during a century and more past, have been built fleets of coasters and have towered masts of merchant leviathans. But "Friar's P oint" conceals history we would gladly read.

---

1. Carayon, p. 64, translation by Prof. F. M. Warren, in our Society's collections, 1891, p. 419.

2. Charlevoix, Vol. I., p. 435 - repeated by Shea's Catholic Missions, p. 135, says the Capuchins had a hospice on the Kennebec and welcomed Dreuilletes on his first journey. This, however, is not supported by the narrative of Lalemant (Jesuit Relations 1647) for it was plainly at Penobscot that Father St. Ignatius of Paris, and his Capuchins received the zealous missionary. Still, slight evidence (Historical Magazine, Vol. VIII.) creates a presumption that some of these monks tarried for a time at Kennebec either preceding Dreuilletes or when his brief sojourn closed.

AN IMMIGRANT FAMILY.

The year 1650 will mark approximately a manifest increase in the tide of immigration which, unto many points from the sea to Teconnet, brought in new occupants - farmers, lumbermen, fishermen, traders. Within a few years previous to this date and in the decade following, a large part of the land purchases from the Indians were made. English immigrants or their sons, who had located in the oldest towns of Massachusetts, were taken up and borne on hither by an eastward wave to seek new homes. These constituted the larger part of the adult population previous to Philip's war.

Among these one name for a time stood out in prominence, and esteem is rightly due in the dimness of the distance and of the facts for honorable position and usefulness of the man, Robert Gutch. His name is first discovered in the records of the town of Salem and in its first decade. He received in November, 1637, a grant of a half acre of land near Winter Harbor.[1] Again the authorities vote him in 1645, a small piece of marsh which lay at the end of his ten-acre lot. Such land ownership indicates a farmer possessed of a freeman's right in the Salem colony. The land first granted was situated "by his father Holgrave's" (or Howlegrave), who, it appears, was his father-in-law, and subsequently moved to Casco Bay.

It is assumed that on this lot he built his house and made for his wife Lydia Holgrave, a home near her father. Of the date of marriage or of the arrival from England of the two families, I learn nothing.

1. Now known as Winter Island. Essex Institute Collections, 1862 p. 118.

In a single incidental mention of Mr. Gutch, I find reasons to believe that he came from Wincanton, a town in the southeast of Somersetshire.[1]

I regret that research in English records has not been possible, yet I have found this name of several families in Glastonbury, fifteen miles from Wincanton. Here in the church of St. John the Baptist, a John Gutch was minister in the time of the commonwealth, dying at the close of 1657.[2]

The name of Robert Gutch appears in the membership of the first church of Salem, to which he was admitted in 1641. The same records show the baptism of his children, seven in number, in the years from 1641 to 1654. One other daughter is not included in the list.[3]

THE MAN, SETTLER AND CITIZEN AT KENNEBEC.

After this introduction a dozen years go by when he is disclosed enlarging his possessions, as many a man has done, by adding mortgages to house and land in 1651-52. Evidences of financial embarrassment in ensuing years create a presumption that he found himself in such financial straits as precluded reasonable hope of escape, and therefore, on best terms he could make, surrendered his home and moved on into the wilderness to begin anew.

---

1. A deposition taken in 1682 (Essex County Records) states that one Hugh Jones came from England above thirty years since, that he came from Vincanton and was servant to Mr. Robert Gutch and his sister. Unless "above thirty years" was so indefinite as to include a dozen more, the date will be about 1650, and will show a journey back to England when a sister returned with him of whom nothing further is known. I must regard this person as the Robert Gutch of Salem, and not a later arrival.
2. Issue of the Glastonbury Antiquarian Society, 1891, and letter of its President.
3. Felt's Annals of Salem, p. 555, Essex Institute Collections, 1864, p. 238.

He witnessed a deed at Pemaquid, in 1657,[1] a single trace of a transient or extended sojourn in the east, possibly while prospecting for a home.

Two and a half years later he purchases land situated on the Kennebec River, the conveyance of which was formally executed May 29, 1660, by five Indian "Sagamores," Robine Hoode being chief.[2] The price was concealed under the phrase, "for divers considerations moving thereunto." Payments for neighboring tracts of land were, in one case "one hogshead of corn and thirty pumpions," in another, "one beaver skin and a bushel of corn yearly rent, and a quart of liquor" each Christmas. Hence we cannot think Mr. Gutch was hard pressed to make payments. A change it was, from being the hard-pressed owner in Salem of a dozen acres, to become the free proprietor of four thousand acres at Kennebec.

The lands to which he gained such title as the native lords could give, lay on the western side of Long Reach in the Kennebec, twelve miles from the sea, and now mostly fall within the area of the city of Bath, and such has been the distribution of business and population that a very large part of the city's wealth, its manufactories, shipyards, its varied traffic, public

---

1. Suffolk Deeds, Book III., p. 50.

2. York Deeds, Book II., folio 63. This sagamore's name is written variously, but usually Robinhood, as in an early sale of land 1648 - "I Ramegin soe called by my Indian name or Robinhood soe called by my English name." - Plymouth Records. Another conveyance by him, the earliest known, uses a different native name, Nowhotiwormet, but has Robinhood in the signature. Ramegin is elsewhere Rawmeagon.

buildings, churches, mansions of the rich and ordinary dwellings of the people, are situated upon those acres. A cove at the north - Harwards - another at the south, a short distance above some rocks once called the Jiggles, but latterly Trufant's Ledges, mark permanently the boundaries on the river. The distance from north to south on a right line across streets and wharves in the business front of the city is two and one-eighth miles. The tract extended back by estimation three miles, or to the next estuary, New Meadows River. Adjacent on the south was land conveyed by the same sagamores to Alexander Thwait on the previous day. The cove[1] was the common boundary and the two estates were divided by a westerly line adjusted by mutual agreement of the purchasers, who sign as witnesses each the other's deed. Also in the rear of Thwait's land lay another portion of Gutch's purchase but its extent and bounds cannot be traced and it soon passed into other hands.

The removal of Mr. Gutch from Salem to the Kennebec is alone indicated by the date of the purchase, the spring of 1660. He may have moved his family a year or more before, or lived a while at Pemaquid. Two sites have been assigned for his house by tradition, but neither has but slight claim to certainty because of change and rebuilding consequent upon the wars. It was surely a rude, humble home at convenient access to the water and having its outlook upon the shaded or gleaming Kennebec, yet delightful views were esteemed of little worth since life in that

---

1. Marked by Messrs. Houghton's shipyard, and by Messrs. Donnell's ropewalk burnt in 1890.

new, harsh beginning meant hard work to gain subsistence and open the way to better years. John, the eldest of the family, was about twenty years old, able-handed, we presume, to "lift up the axe upon the thick trees," where perhaps not one had ever been felled; a little girl of three or four was the youngest of seven daughters, if so many still lived who would aid to advance the family fortunes. A hard working man by the necessities of the case, was this Kennebec pioneer.

A fragmentary but suggestive view of Mr. Gutch in public relations is furnished us by the Yorkshire records. When Charles II. made his feeble attempt in 1665, to establish his royal authority in Gorges' Province of Maine, his commissioners, or probably their deputy, made demand for submission upon the inhabitants of the last district eastward, then without a name save "the Western Side of Kennebec River." Twenty-two men took the oath of allegiance and supremacy on September eighth. The name of Robert Gutch heads the list, and the fact has worth to suggest his social prominence, or possibly, leadership. He is then empowered by that royal authority to administer the same oath to others of whom it should be required - which honor may be claimed as a testimony to his high standing, whatever sometimes was the character of the king's officers. Nor must it be held a blemish that at this time, September 12, 1665, he, and four others of his townsmen likewise, gained the legal right under bonds to retail liquors. In the next year he, and his recent neighbor Thwait, were drawn jurors in a murder trial held at court at Casco. Also, in this year, 1666, he was appointed

administrator on the estate of John Howlegrave of Falmouth, who, we infer, was his wife's father.

So much alone appears in contemporary records, exhibiting his public duties and position - a mere glimpse of him as a citizen upholding government and law, trustworthy and honored.

There was little friendliness between the New England colonists and Charles Stuart, but to sign the name in acceptance of the king's government at Kennebec did not prove Robert Gutch a hearty and subservient royalist, nor declare him out of sympathy with the men of Massachusetts, who now feared the abridgment or loss of their self-government. One can indeed read into that signature and service, royalist, and by implication, Anglican. But we can as well read attachment to order and law. First rose the question of government where there had been none; endorsement of the king's colonial policy was another matter. It was to Mr. Gutch's credit that he ranged himself on the side of lawful authority. His course savored of good citizenship, and it was duty also for him to serve his king. His opinions or motives we cannot know.

The next stage in the known history of the man is brief and is the last. Less than a year passed after his services in the court at Casco when a new entry places his name again in the record, viz.: letters of administration granted to Mrs. Lydia Gouch on the estate of her husband Robert Gouch deceased. To his public duties and usefulness suddenly the end had come. The record shows the widow's bondsmen were Capt. Edmund Pattishall and George Munjoy. For their security she

made over to them her deceased husband's estate.

The date of the session when these matters transpired is not shown, but it was previous to September, for the inventory of the estate by the appraisers Christopher Lawson and Edmund Patteshall was dated September 25, 1667. It was presented in court certified by required oath October fourth. No place of residence of the deceased is included in the records. But aside from the familiar names, all the persons having part in the administration are Kennebec residents except Munjoy of Casco. There is no place for a question respecting identity. The date of his death can only be determined approximately, depending on the frequency of the courts, and the immediate action of the administrator. If the court sessions were monthly and if Mrs. Gutch presented the inventory as ordered at the next session after her appointment, then she was appointed in September, and her husband's death, if reported to the court at the first following session, would have occurred in August. If, however, there was delay in either step, or the courts were bimonthly, the death would be put back to July or June. We will therefore write the date, the summer of 1667.[1]

Death was caused by drowning, as unvarying tradition has told, but the place or the occasion are involved in doubt. One account tells of the capsizing of his boat while crossing Long Reach. Another declares that he was drowned by missing the

1. More painstaking search may attain accuracy. The records of various sessions were not all entered in chronological order, and in places are obscure.

way at a fording-place between Arrowsic and Parker's Islands, that he was on horseback and his wife also lost her life.[2] The drowning of Mrs. Gutch, of which this tradition retains details, is manifest error, and grave suspicion arises in respect to such a cause of drowning for much horseback riding in that period was improbable since such is the topography - the rivers, many creeks, extensive marshes - that without the present complement of ferries and bridges, a horse could travel but a few miles except by long detours. People whom Mr. Gutch wished to visit would have been reached far more easily and expeditiously by boat which even now is a common method of travel of many people living near those waterways.[3]

HIS MINISTRY

Nothing in records or documents of the period indicate it. We should have been wholly ignorant of the fact but for inquiry into land titles in the following century. Sale of the lands and the great lawsuit respecting them[1] revealed his minis-

2. Christian Mirror, March 10, 1888.

3. Past historical notices of Mr. Gutch in many works assign his death to 1679. This date was probably an inference. In respect to the legal title to his estate certain aged pwrsons deposed that so many years ago they lived at Kennebec and knew him or family, or lived with him; by which apparently he was alive in 1674, or in 1678. These depositions were intended to show heirship of descendants who had sold their rights, and the deponents seem to designate the latest years of their residence there without distinguishing sharply a similar date for Mr. Gutch. Indeed, it may have been regarded as policy not to mention the date of his death, but to allow residence of members of the family, himself included, to prove possession of the lands in defense of title. Those depositions in 1724, 1734, 1744, indefinite or equivocal, must be interpreted consistently with the probate records which are beyond assail.

1. Jeffries vs. Donnell, Lincoln County, 1764: -Superion Court, Falmouth, 1766. The court sustained the Gutch title, but the

demandant appealed to the king in council, and was allowed a new trial on a single point of error in admission of evidence, but no step towards a trial was taken.

terial character. In depositions by his daughter and granddaughter, he is styled "Rev. Mr. Gutch" and minister at Kennebeck."[2] Jonathan Preble who came to the river in 1716, and gained knowledge of events in the previous century and had acquaintance with some of Mr. Gutch's descendants, testified that he was often told that Gutch had been a preacher to the fishermen and was drowned near a hundred years previous.[3]

Jabez Bradbury conversant with the river and people after 1716, deposed that he had often heard of Mr. Gutch, the minister, and that there was a meetinghouse somewhere on Long Reach in his day. Such a place of worship is fully certified. Mr Preble testified he had seen it, and indeed, it is well proved that it stood on land which he owned. His sons, and a neighbor equally informed, have pointed out the precise site to persons living. It stood at the extreme northwest point of Arrowsic Island, and nearly opposite across the river from Mr. Gutch's home. That Mr. Preble saw it proves that it stood unscathed through three Indian wars, when the savages burned vindictively nearly every structure the white settler built in order to drive him out. Yet it is to their honor that they respected the place of worship. It is worthy of note that the land of this

2. York Deeds, Book XVI., fol. 109. Book XXIV., fol. 264.

3. Williamson's Maine, Vol. II. p. 488. This testimony, if given at the trial in 1764 (not 1758), will closely certify the date of Mr. Gutch's death.

minister at Kennebec included "Friar's Point," whoever the man, or whatever may have been the hidden history, so nearly did the two men's work come together, though each did his own.

Questions will arise respecting his ministerial standing and work. Was he a minister regularly ordained? I strongly doubt it. He was a young man when he left England, though not too young to have had preparation for service in the ministry if ordained and devoted to Episcopacy, Salem was a strange place for him, since there, says Bancroft, "they feared the adherents of the establishment as spies in the camp;" and a little faction who would retain the forms of the mother church were regarded seditious and in the persons of their leaders, the Brownes, Episcopacy was exiled. Surely Gutch, a half-dozen years later, did not enter Salem with these opinions, and yet soon enter the communion of the Salem church. Subsequent ordination would have been conferred on him in the colony only as a religious teacher of an existing church, of which there would have been record.

But it will be objected that lacking this authority the strict oversight by the berated and so-called intolerant Massachusetts would not permit him to exercise the ministerial function. Indeed, the right to silence any unordained person was affirmed in 1653. But Mr. Gutch was in an incipient settlement, was without the bounds of ecclesiastical usage and law, and beyond the authority of magistrate or elders. There the opportunity and the urgent need would answer all questions respecting his right to preach the gospel. Indeed, we know that a successor was unordained. Hence in the large freedom of the

wilderness where men are simply men not molded into systems, the wishes of the inhabitants, his own conscience and devotion wrote the proper certificate for him to do the work of an evangelist.

Of his ministry in its methods or extent we know nothing save that the house of worship denotes a regular assembly and such services as were possible. Meetings elsewhere in distant houses and garrisons, visitation, teaching, catechising, are probable. We assume a considerable portion of his time was applied to tilling his home acres in hard work for his family's subsistence; and if he made his evangelism free the service was not unrewarded for in New England, then, the religious teacher had no slight honor, and gifts to the voluntary and devoted laborer would not fail in the place of stipulated salary.

The denominational relations of Robert Gutch have been questioned in the interest of the early history of the several churches. Various opinions were expressed when little was known of him but the mere fact of his ministry. Now it is permitted to make more positive statements.

It was a hasty misapprehension of history which inferred that he was Presbyterian, and because many Kennebec settlers were such.[1] Presbyterianism came into Maine with the Scotch-Irish a half-century after his death, and one of the earliest known churches in the colonies was only organized in 1684, at Snowhill, Maryland. A dozen years previous a few preachers and adherents were to be found in the adjacent states. Were he Presbyterian Mr. Gutch would have been there an advance pioneer by several decades and in New England a lone representative during that century. Likewise at the time of his immigration, in

1. Maine Historical Collection, Vol. II. p. 205, and elsewhere.

. in the general turmoil in England just preceding the commonwealth, in the strife of Puritan and churchman, the opposing aims of Independents and Presbyterians as the latter were seeking power and to become the national church, it would be wholly unexpected for a Presbyterian to make close affiliation with Puritans in Massachusetts.

. To Episcopacy also has Mr. Gutch been assigned. This opinion will indeed bring him into connection with the church system introduced into Gorges' Province of Maine. But there were opposing elements and much indifferentism, and also various public interests tending towards alliance with Massachusetts, and in the progress of events a growing friendliness to her church system.

Before the removal of Mr. Gutch to the Kennebec, the ambitious Bay Colony had with drastic influence, brought the western towns under her authority, and Episcopacy was naturally restricted and waning. It must be questioned if that district at the extreme boundary, styled "the western side of Kennebec," ever had close relations or any civil relations with the rest of the province. When King Charles set up his government, this narrow peninsula, or a portion of its inhabitants yielded to the summons whether by loyalty to him or by desire to have some form of government. A few men of the east of the river did the same by reporting at Sheepscot. Previously the two sides had been one in interest, untrammeled in their wild freedom by laws, courts or exactions. Their business relations had been chiefly with Boston and adjacent towns from which many had come, and their sympathies, we believe, largely tended that way, for it is by no

means in evidence that the Kennebec had been peopled by cavaliers and by malecontents from Massachusetts.[1] There does not seem, therefore, to be such saturation of the soil by Episcopacy as to affect Robert Gutch. Still, if the new civil system in Charles' name had included religious observances, Mr. Gutch seems to be the man to be invited to take the charge. But the record has not a word respecting such matters, and they were doubtless passed over, though a religious constitution was issued at Sheepscot, on liberal principles.[2]

But previous to this date, it must be doubted if east of the Kennebec there were any services or any public heed to religion. Subsequently under "His Royal Highness," in a little measure, forms of worship were observed at Pemaquid, of course, Episcopal, and at Sheepscot in 1683 the plan for a renewal of the settlement, stipulated for a meeting-house and a minister of their free choice as approved by the majority - quite a savor of independency.[3]

But in 1665, at Kennebec, we may doubt if there were half as much tendency to Anglican forms as to the freedom of worship in the Bay colony. Surroundings indeed, do not make the man, and we can neither deny to Mr. Gutch, nor assert of him, proclivity to the established church before or after settlement at Kennebec. Episcopal attachments must be read in between the lines if at all. Yet if the few facts showing his connection with the new government shall be construed as evidence that he

1. Many of the eastern people were strongly attached to her government, Williamson's Maine, Vol. I ., p. 414.

2. Sullivan, District Maine, p. 288.

3. Maine Historical Collection, Vol. V., pp. 51, 79.

had become a partisan of the Stuarts in that would arise slight reasons for thinking him turned toward Episcopacy.

On the contrary, evidence positive and weighty is drawn from his residence in Massachusetts. A home chosen and maintained among non-conformists and Independents at Salem, certifies to congenial opinions and similar aims in coming to New England. Membership in that church, in it the baptism and nurture of his children, with it fellowship continued a score of years, are strong points revealing hearty sympathy with its methods and spirit.

Enterprise or exigent business affairs removed him to the Kennebec. A change there into the communion of the established church, where there was no church, will be assumption gratuitous and unworthy. Nothing speaks for Episcopacy but the place, and that uncertainly and feebly; against it all his former life in New England, his religious relations and training.

Hence was Robert Cutch affiliated with early Congregationalism.[1] Sound evidence lies on that side: only conjectured possibilities on the other. In the spirit of free Congregationalism which by inherent life always adapts itself to conditions and needs, he entered on a Christian work. The wilderness gave him freedom far larger than in Salem; the clamps of a system were loosened; he was a Christian man among needy men, women and children who were living without religious instruction or influence. In the spirit of primitive evangelism he went forth to preach the gospel, asking leave neither of magistrate, elder, or prelate, and finding his authority in the great commission. The

1. Anc. Dominions, p. 334. Christian Mirror, 1858, Feb. 11, Mar. 31. Maine Cong'l Minutes, 1876, p. 198; 1881, p. 27.

building of a church argues a previous plan or the consenting purpose of the people. It expressed religious convictions which prepared the way for a servant of God, or at once responded to establish Christian worship when one was among them ready and fitted to be an evangelist.

The location of the house of worship likewise favors Congregationalism. It was upon Arrowsic - the island owned by the Boston merchants Clarke and Lake, where their main business and garrison were, a proof of their favor and large support. Major Clarke was a worthy citizen of Boston, honored by official stations in civil and military life, liberal-minded and benevolent. Captain Lake was a gentleman of distinction and worth, an attendant and a few years later a member of the North Church, Boston (Doctor Mather's). They entered upon their Kennebec enterprise about 1654, had many workmen in their employ and exercised no small influence on general affairs. Their agency in promoting this religious movement and the erection of a church can be counted on. Upon an old map, added by a later hand is a date 1665, referring to this church, but I do not regard it worthy of reliance to show the time of erection, but only an inference or approximation based on the time of Mr. Gutch's ministry. Assuming that he entered upon his public work soon after he had established his home, the church may have been built a year or two after 1660, yet an earlier date is possible, especially if we allow that Clarke and Lake were principal patrons. Indeed, some other man previous to Mr. Gutch may have ministered for a time and been the true pioneer, for the Puritan sentiment required the place of worship very early in every settlement.

Such are some of the known and inferred surroundings of the ministry of Robert Gutch. Of its methods, its spirit, its results, we are ignorant, only knowing that this man bore the name and did the work of a minister of the word of God. So far as known he lived at Kennebec only seven years, of which the whole or possibly not one-half was given to religious service. Brief at the most, and then as one tradition has told, returning across the river from his public duty, the angry waves assailed him, and his family if doubtless watching, with what agony did they see the catastrophe and find themselves sorely stricken. It is but a reasonable conjecture to regard Mr. Gutch at death nearly fifty-five years of age.

One original deed extant (Indians to Webber), and a few others on record doubtless written by him, disclose acquaintance with legal forms, and show acquirements enabling him to advise and assist in business matters. His handwriting indicates an easy and practised pen, and suggests a good education. The title "Mr." frequently applied denoted ordinarily a person of quality or official distinction.

HIS HOME AND FAMILY.

The actual life of the man and his family is partially disclosed by the inventory of his estate, which offers lights and shades, chiefly shades, for an instructive and touching picture.

Inventory of the goods and chattels of Robert Gouch, deceased, as they were appraised by Christopher Lawson and Edmund Patteshall on the 20th day of September 1667. (Nearly verbatim

et literatim.)

Imprimis: one dwelling house with outhouses, and upland whereof six acres are in tillage with marsh ground which is in controversy. £30-0-0

IN THE CHAMBER NEXT THE KITCHINE.

One feather bed, one bowlster, 1 grein Rugg.
2 blanketts
One bed stuffed with Catt tayles.
one bowlster, three blankets,
2 bedsteads Weareing apperell
a procll of bootes 3 guns at 14-10-0
1 spineing Wheele 2 Chests
2 Milke pannes one ould little Table
£44-10-0

IN THE KITCHINE.

One Iron kettle one brasse pott
one Iron pott one small furnace
4 small Kittles of brass one brass Mortar & pestle
one skimer 2 pewter dishes 5-0-0
one heyre sive one pott hanger
2 peyre of pott hooks one Table
one Chare, one grind stone
Some Wooden dishes & Trays & trenchers
2 milking pales

IN THE LOFT ABOVE

one flocke bedd & bowlster
3 blanketts one dough troffe
Some empty caskes all 01-08-0

In debts by booke & bills wch are desperate		£05- 0-0
foure Cows & one bull	at	20- 0-0
four Steares	att	12- 0-0
2 yearlings and 3 calves	att	06- 0-0
Two piggs	at	1-10-0
		51- 8-0
	(brot down)	44-10-0
		95-18-0

This schedule of articles appears to be minute and complete and speaks most forcibly by what it lacks. One chair only: were they luxuries in a wilderness home, or had rough usage by children demolished the original supply, and did rude stool or block and bench of slab serve the family? Two bedsteads and one bed on the floor seem the supply for this family of eight or ten: two pewter dishes and the rest for cooking, serving and table use, all of wood, and no knives, or were they overlooked? two milk-pans and four cows, and we know not the capacity of either: abed of "catt tayles"; did busy children gather the harvests of the marshes and with nimble fingers provide for their own comfort and learn lessons of household oconomy? Three guns - the arsenal of the family's defense, as also to supply the table with pigeon, duck and goose: but no farming implements no tools, not a hoe nor ax; shall we guess that the son was the supporting farmer and to him had been confirmed all utensils of farm and wood craft? tools somewhere, or what does the grindstone intend? Some empty casks - evidently his license had expired. But notice, not one book, not even a Bible! Did the only one go down with its owner beneath the tides of the Kennebec?

Then, a primitive house having two rooms, chamber and

kitchen, and the loft under the roof, for our fancy to construct by the shore of Long Reach. Such was the equipment and the home comforts of the pioneer minister of the Kennebec.

To Reverend Robert Gutch[1] and his wife Lydia were born eight children. The eldest and the only son was John, baptized in Salem, 1641, August third. His birth may have been much earlier as the baptism would not occur till his father joined the church. To him his father conveyed the interior portion of land behind Thwait's, but it soon passed to other hands, and he doubtless found abundant scope for his industry and energies in managing his father's farm. He continued at Kennebec as he signed the submission to the king in 1665, and also the "Humble Request" to Massachusetts in 1672. After this no trace of him appears, and death erelong is presumed, perhaps in the Indian wars. It is probable that he had no family or else all were early removed by death as no heirs claimed rights in his father's estate.

The second daughter Lydia, baptized 1642, March twenty-eighth, married William Rogers. Their known family comprised two daughters, Lydia who married John Orsment of Manchester, Deborah who married John Burnet of Boston, a soldier in the eastern

1. This is the correct form of the name shown by his autograph still extant, (Pejepscot Papers, Maine Historical Society) by his own and son's signatures in documents and records, and by the usage of his heirs and assigns in many legal papers in the next century. Yet others sometimes wrote it - Gooch, Gouch, Goutch and once Gouge. The Yorkshire clerk recorded it Gouch, the familiar form of a family name in Wells and York. Mr. Gutch's old style chirography in part, contained some peculiar letters. The copyist of one deed interpreted the letter c to be r and though then easy of correction, the entry was so made four times, and the error now appears in the published volume, vide York Deeds, Indians to Thwait, Book X., fol. 261.

forces in 1724.

Magdalen was the third daughter, baptized February 6, 1645, and became the wife of John Tilman. They had but one daughter who by marriage became Mary Soper and was living in Boston in 1734. Both Rogers and Tilman had homes on the west of the river and at no great distance from that of their father-in-law.

The sixth daughter was Sarah, and baptized April 4, 1654, was twenty-two years old in 1676, when the first war expelled the settlers, and she with the fugitive family retiring as presumed to Salem, thereafter married Thomas Elkins of that place. Their son Thomas went to the Kennebec, entered on the Gutch lands, and in 1718, built the first house on Long Reach after Queen Anne's war. In a few years he was forced to flee or was slain, and his house was burned. Sarah Elkins lived to be eighty-one years old or more, and sold one-fifth of her patrimony to her daughter Lydia and her husband John Stevens of Salem. and the remainder to her grandson John Elkins.

No baptism was recorded of the youngest daughter Margaret, but accepting the usual spacing of births in former generations, hers can be assigned to 1656, or perhaps 1658. The lack of the baptismal entry may be slight evidence that Mr. Gutch had removed from Salem some years before his appearance at Kennebec, and supports the hypothesis of a sojourn at Pemaquid. This daughter married William Lovering of Sheepscot. Their only daughter was named Margaret and became the wife of William (or Witham) Johnson of Lebanon. They made a home, about 1740, on the Gutch lands, and dwelt there till death.

The oldest, and the fifth and sixth daughters, Patience, Eliza, Deborah, dropped out of the family by early death so that only four of the eight children had heirs to survive and share in the paternal estate.[1] These heirs between 1720 and 1740, sold their several rights in the property to various persons, Nathaniel Donnell of York, obtaining about three-fourths. Surveys and partition were made by order of court, 1752.

1. There is a mention in the New England Historical and Genealogical Register 1880, p. 314, of still another daughter of Mr. Gutch, Rachel, said to be born about 1657. The error arose in the supposition that the person uniting with Sarah Elkins in a deposition concerning the Gutch family (York Deeds, Book XVI., fol. 109) was a daughter. She was a neighbor, daughter of Thomas Atkins and married first, John Drake of Small Point, and next John Berry (Barry) of Boston. York Deeds, Book VIII., fols. 167, 169.

HECKMAN
BINDERY INC.
FEB 93
N. MANCHESTER,
INDIANA 46962